[illegible] dollars. That's for kids. He's got maybe five kid. Each put up one hundred dollars. He figure he gonna take whole Skidegat Rose. Old Rose put up one hundred fifty dollars. Isky brother put up ten dollars. They say from Lower Post three thousand dollars going." The apparent success of Old Chief (which we have indicated) is significant, since it points out the lack of dogmatic solidarity and the self-contentedness of the individual. Old Chief received his deputation from white men and should not be regarded as an executive whose legitimacy was derived from the native society.

Today only unorganized and diffused means of social discipline are encountered. All of these emphasize better governmental care of the Indian and create society of plans and complaints which never achieve a stage where they are implemented by action. Interest was shown toward a Canadian Commonwealth Federation (C. C. F.) organizer who came to Lower Post in 1940. Old Isben, who heard of the man indirectly from John Rose, spoke approvingly of the "new government" and thought it would "do something" for the Indian.

Interpersonal antagonism characterizes most of the relations of men in the area and is even the most prominent feature of interpersonal relations within a tribal district. Despite the ideal attitude commanding a person to mind his own business, the common expression of this latent hostility is through malicious gossip and backbiting. Such expression, however, is confined to good friends and older men who are not apt to carry the information back to the subjects. Young men and some women show a strong and consistent reluctance to gossip or criticize, and it is only in an unguarded moment or during intoxication that their feelings are permitted escape. The careful control on the expression of hostility is related to the Tsimshian Indian's great fear of giving offense to people and thereby damaging his own reputation. Old Isben illustrated this worthiness abundantly. He felt that Old Lady Isben had to be given a good funeral for fear of otherwise offending her daughter, Lady Rose. Following the death of her mother the latter was successful in Old Isben's home any temporary economic duties, but the old man soon regretted his action as he began to perceive that Lady Rose and her youngest son, Donald, were displaying his stock of grub. He was reasonably reluctant however, to take any action that would give offense. Instead he complained to the ethnographer of his guests' eating habits and criticized young Donald's laziness. A large part of his resentment was expressed in the socially permitted form of commenting the latter would for his indifference work habits.

The hypocrisy between even good friends is striking. Old Rose and Old Isben had spent a sociable evening drinking home together and complimenting each other. Two days later Old Rose criticized Old Isben formerly. He accused the latter of illegally trapping on both sides of the Lard River, affirming that the other man had no right to cross the stream. Then he alluded to Old Isben's long association with white men and implied that Old Isben was beginning to think of himself as a white man. He ended up by branding his friend as "full of bullshit," that is, a liar. A few days later Old Rose used his resentment of Rose Joe, whom he accused of trying to be the boss of the whole country. He forcibly denounced to get Rose Joe in jail.

Similar attitudes prevailed in the relationship of Old Isben and Rose Joe. Together the two always appeared to be good friends, but behind the other's back Old Isben was constantly

[illegible] extract. He indirectly warned the ethnographer not to be taken in by Kiran Jai's friendship, saying that Kiran Jai quickly tired of people and then discarded them. Obi Vikey gratefully received Jai's past criticism of the present Vikey Vikey. According to Obi Vikey, Kiran Jai had married in his marriage to an old woman and urged his former brother-in-law Obi Vikey had married sisters of Kiran Jai's brother's wife) to find a young girl. Obi Vikey expressed little sympathy with Kiran Jai's predicament, claiming that the latter had now called himself a Tuka Indian, and why didn't he go to those people with a older or third-eye woman. In his turn Kiran Jai warned the ethnographer not to live with Obi Vikey and compared his new settlement, with its clean, well-fenced houses, to Obi Vikey's Bauhaus buildings.

The same was true of Louis Vikey, who joined in the post-postmodernism which Obi Vikey could offer the ethnographer and pointed positively to his former quarters. Louis' attitudes were echoed by his partner, Rose Tree. Disregard attitudes were expressed by Obi Vikey regarding Louis Vikey. He said that one of reasons Louis was not allowing his partner, Rose, to live in the former's new home was for-ing the world to stay in an old one home. This appears to have been a total misconstruction of facts since Rose had previously boasted that the new home would become his even when Louis moved into his new house.

We also heard from Tree woman Rose Jai the running against people who are his grub. This antagonism was to explained by the fact that after having lived with one of Jai's daughters for a year, Rose found his place to wed the girl rapidly threatened by the elder man's sudden change of mind. Rose also asserted that Rose Kennedy did not know his wife well, having her a head and no mind. There is reason to believe that even a neighbor's economic hardship is often experienced as gratifying. An indication of this comes from his encounters with which secretion' wives of poor luck in hunting and trapping a moment in the winter settlements.

All of these illustrations come from one ethnic district and show the character of the attitudes existing between close neighbors. Even within a single settlement there may be antagonisms, especially if members of non-combined or ethnically mixed families live in proximity. Thus Harry Long accused his brother-in-law's, Rose, mother of having "killed" Rose has and thereby influenced Rose to build his own new home and move during Harry's house.

One function of interpersonal hostility is to reduce any feeling of ingroup solidarity and thus to reaffirm the economic social structure. Because people of different ethnic the ethnic cross amongst comparisons permit. Such people are often referred to as strangers or as "different people." There was afternoon Louis Vikey expressed his suspicion that the people across the river were drinking a beer. He added, "We can we go over there. Those different people. They scary man." Asked for his opinion about the Cree brothers, who were Dakota Indians, Obi Vikey replied that he didn't know the Cree "hands" but said that, according to Harry Wiley, who had lived with them as an official relative, they were "pretty hard to get along with and always talk about other people." He also expressed Kiran Jai's decision that the Dakota people were "no good." When Richard Day was asked his opinion of Edward Cree, he stated that the Cree is disliked by many people. All he

Upper Level

[illegible]

[illegible]

[illegible]

5. A wife's or husband's parents are merged with grandparents.
6. Wife is classified with granddaughter but Delila is terminologically differentiated.
7. There are two grandchildren terms applied according to sex and extended as indicated in (1) and (6) above.

The extension of reference merging terminology as group 5a and 5(b) represents a difference between Dease River and Upper Liard River kinship usage that may indicate longer matrilineal residence and matrilineal descent in the former area.[1]

Clear evidence of joking between grandparents and grandchildren could not be obtained for the Kaiyaggoona. The informants, himself an elderly man, stressed that grandparents exercised an educative and disciplinary role over grandchildren. A boy avoided his real or classificatory parents after he as well as they had reached puberty. Prior to that time they played together freely. A child continued to see associates and sleep/play for two brothers as long as he remained in his parents' household. Following marriage she exchanged gifts with her brother's wife. The Dease River informants mentioned exceptionally informants to speak of cross-cousin marriage but symmetrical cross-cousin marriage was locally advertised, together with the fact that these relatives considered as terms of easy familiarity even if they did not wed. A man's position in his household organ and avoidance of wife's kindred. Moreover the pair of relatives were permitted to engage in necessary conversation and could freely eat together. A man before was expected to "treat" his father-in-law, especially when the latter became too old to hunt. A man joked freely with his wife's sister and brother's wife. The interviews of explorer and, perhaps, the formation of these kinship children are reflected in "The Story of the Wrong Man" related by Tom.[2] In this tale both an orphaned boy who had been lovingly reared succeeds in doing what nobody else had managed to achieve, breaking the Water Man's power. The youth shows his worth in gain wealth for his foster-family the world is killed, whereupon the boy overcomes Water Man, is made "chief" by the people, and takes his uncle's elder wife as his own. He refuses to have anything to do with her younger co-wife. Psychoanalytically minded readers will readily discern the Oedipus structure in this folktale.

Friendship persons stands in its diamond. Two men might informally institute a close friendship, in which they would hunt and travel together. They addressed each other as/Tom ("two like me"), reciprocally a cognate of the husband term.

Dakelh Bisa. Although informants started on readiness to classify the Dakelh (Sekani) people apart from the Dease River Indians, a number of differences in the terminology between the two areas suggest that we believe the former relate to the latter for special consideration. The differences are particularly interesting because they reflect a social structure which has not fully established matrilineal, exogamous moiety organization. Such an interpretation coincides with the fact that the Dakelh Bisa is relatively peripheral to the area of formative matrilineal organization, the Northwest Coast. The data were collected from Mark Shotgun, one Dakelh Bisa informant, Tellot.

[1] Osgood, Dease Drainage (1936), 49.
[2] Tom, Dease Tribe (1937), 68-69.